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1922

JULY, 1922

Bulletin of the University of Georgia

Volume XXII

Number 6

The Evolution of the University as Interpreted by The Memories of Age



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Baccalaureate Address, University of Georgia
June 21, 1922

By

Henry Clay White, Ph.D., Sc.D., D.C.L., LL.D.

Entered at the Post Office at Athens, Ga., as Second Class Matter, August 31, 1905,
under Act of Congress of July 16th, 1904. Issued Monthly by the University.

Serial Number 327

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The Memories of Age

In her vivid description of the last appearance of Savonarola in the ancient Duomo at Florence, George Eliot likens the throng of eager and attentive young Florentines who crowded the encircling tiers of the Cathedral amphitheatre, from the centre of which the venerable Reformer spoke, to a garland of Hope, crowning and adorning the memories of age.

For the privilege of occupying this hour I am indebted to the request of my long-time friend and associate, the honored Chancellor of the University. I have more than suspected that the courtesy of his invitation was inspired by knowledge that today I complete a full half-century of continuous service in the University—a record unique in our own institution, and, of its kind, rarely, if ever equalled in any American University. And I have also suspected that the expectation was and is that my theme, on this occasion, should be, in some measure, associated with the memories of age.

Pleasing or sad as they may be to the individual entertaining them, the memories of age relate to a finality; to that which is accomplished and ended. But they may serve as inspiration to a visioned future and find value in connection with the encouragement of Hope.

It is true I have been associated with and known intimately, the University for a larger number of years than any other man, living or dead. It is true that my association and knowledge have extended through a period of time only a little less than half that of the entire active existence of the University. Under these circumstances it is not unfitting, perhaps, that demand should be made upon the memories of age for possible assurance that might justify and encourage Hope for the future of our great and beloved institution.

Wearisome, I fear, the response may be, but I conceive it the duty of the hour that it should be made.

The evolution of human institutions bears many close resemblances to the evolution of living organisms. When Life came upon the earth it brought with it a mysterious concomitant which no student of nature can fail to recognize but which the

phenomena of nature are incompetent to explain. In the great stream of life the physicist notes the operation of laws identical with those which govern the movements of inanimate things; the chemist observes combinations and decompositions of elemental stuffs in no wise different from those at his command within his laboratory; the biologist discerns the mechanism of the production of form and structure, but back of them all and controlling them all in direction toward an end, is an intangible impulse, an inner urge, the nature of which no naturalist has ever yet discovered and which, at last, differentiates that which we call Life from the grosser materials and movements of the Universe. Changing environments, through successive times, produce changing and increasingly complex obstacles to normal flow, but the inner urge so shapes the physical energies which it controls as to fashion changing and increasingly complex instruments with which to achieve its constant, onward course. It is not unlike what might be some great river, animated by a mysterious, physically incomprehensible power, issuing from the sea with purpose to push itself eventually to the highest mountain top. Physical forces strive and tend to pull it back and down, and yet it presses on. The sands and silts and flinty rocks along its course oppose its passage, until the inner urge of the controlling, unseen power fashions them to graving tools with which to carve its passage to the heights. For the progress of Life, like that of the fancied river, is not only onward, it is upward. The graving tools become more complex and more finely fashioned as the steeps ascend and are fitted to disclose more and more of the fulness of the beauty and the purpose of the controlling spirit of the stream, as higher and still higher levels are attained. From time to time quiescent pools, wearied of effort with unsuited tools, throw down their implements, stagnate and disappear. Occasional straggling rills stray off on lines of less resistance and plunge downward, carrying degraded and unfit forms. But the persistent inner urge presses the great stream firmly on to crown the pinnacles of a conquered world with instruments fitted to embody the mysterious power and to subjugate and enjoy the earth.

So, of the evolution of human institutions; so, particularly, of those concerned with the larger interests of the human race; so,

of those whose province is the education of the youth. The education of the child finds no warrant in the selfish interest of the parent. Each generation is called to sacrifice for the welfare of the next. It is more than called; it is compelled, and the compulsion is that of an inner urge, which, although it may be denominated parental love, is just as mysterious and inexplicable as the intangible impulse in physical life. Man's intelligence furnishes the materials for structure of the organisms by which the impulse is conveyed, and these, also, vary and become more complex as the environment enlarges and becomes more intricate. For the culture of each generation is an enlargement, in quantity or quality, of the preceding. The intellectual and spiritual stream also presses onward and upward to the commanding heights.

So regarding the course and purpose of the evolution of educational processes and systems, what may the memories of age recall, in the case of our own University, of the character and fate of the implements employed, and what may they discern of a persistent, continuous impulse of an inner urge?

When the University was founded and took its place in the great intellectual stream, it, like similar contemporaneous institutions, was comparatively simple in its structure; higher education was limited to the few; the environment was restricted; the implements of culture not complex. But, even then, it possessed characteristics which were unique. The University was born at a time when written Constitutions were coming to replace legendary traditions as expressive of the purposes and functions of civic institutions. Its wise founders gave it a written Charter, which, unlike any then existing instrument of incorporation of similar institutions, not only prescribed the machinery of the organization, but, in a notable Preamble, whose beauty of expression and nobility of sentiment challenge admiration to this day, it proclaimed the spirit which should animate the new institution in its contribution to the great service of the education of the youth.

First of all, it conceived that the education of the youth, even the relatively few who might enroll within the University, was a concern of the whole people of the Commonwealth; that it commanded their interest and their care for the sake of the

welfare of the whole people of the State—it established a State University, the first upon American soil.

Next, it recognized that the maintenance of religion and morality was essential to the welfare of a well-ordered State, but, as a magnificent manifestation of confidence in the virtues of the people as a whole, it prescribed no linkage with any ecclesiastical body or other organized guardians of religious faith; another new departure for institutions of its class.

But the chief distinction of the great Charter was that it sensed the purpose of the inner urge of the stream of intellectual progress and expressed it in the written word. The function of the University should be, it said, "to mould the youth of the State to a love of virtue and good-order." "Virtue" and "Good-order" are synonyms of "Righteousness" and "Justness."

Many and varied views are entertained concerning the purposes and methods of the education of the youth. Indeed, it would sometimes almost seem that every free-born citizen—or citizeness—and the stranger within our gates, felt competent to form and under compulsion to proclaim an expert opinion on the subject. From this conscientious belief, born of very commendable interest, has grown a weird and fantastic crop. But those whose business it is to educate are responsible for understanding of the purposes and execution of the methods. The experience of modern times has but confirmed the experience of the centuries that specialization of the intellectual faculties may not, with advantage, precede the development of the whole. It is injurious and unfair to the individual in any case, and certainly, in a land of freemen, no justification can be found for education at public charge of the crafts-man rather than the man. The old University of Yale still inscribes above her portals the proud and ancient claim, "Yale—Mother of Men." And Abraham Baldwin, who wrote our charter, was son of Yale and had been instructor in her Faculty. Perhaps no better epitome of the matter could be made than this, that the "sound mind," which is the aim of fundamental intellectual culture, is that which is marked by righteousness in thinking and justness in its thought, by ability to think rightly and to reason justly.

Two distinct periods may be noted in the history of the

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University; the one from its founding to its suspension during the War between the States; the other from its reorganization after the close of the war, to the present time. Of the first of the periods I have, of course, no personal memories; with the other I have been associated for practically its entire extent. And yet, I knew personally not a few of those whose service had extended somewhat far back into the earlier period, and, from them and the written records of the past I gather knowledge to supplement these memories of age. I cannot refrain, in passing, from expressing my profound gratification that I was permitted to know personally so many of those noble men—and women, too—who held the University steadfast in its course in the earlier days, and it adds somewhat to the loneliness that comes with age to reflect that not one of them, man or woman, associated with the conduct of the University at the time I joined their ranks, is now in life.

From these memories of age, supplemented by this knowledge and the records, I may speak with some assurance concerning the evolution of the University.

Throughout its history, through varying manners of selection, the ablest, wisest, most eminent and most patriotic citizens of the State have always been chosen as its Board of Governors, indicating the appreciation by the whole people of the vital importance of the institution to the welfare of the Commonwealth. When I recall that among the men who did me the honor to invite me to the University and issued my commission as a member of its Faculty were Joseph E. Brown, Bishop John W. Beckwith, Mark A. Cooper, Benjamin H. Hill, Henry R. Jackson, Charles J. Jenkins, Bishop George F. Pierce, Alexander H. Stephens and Robert Toombs, and have learned that these and others like them were the guardians of the purpose and conduct of the University in its earlier days, I can well believe that the founders were eminently wise in establishing an institution of the State, safely to be entrusted to the care and guidance of representatives of the people as a whole. And my memory assures me, as the records will attest, that those appointed to this high service during the later period were, in all respects, in the fulfillment of their trust, the peers and worthy successors of their great predecessors whom I have

named. In a confidential report which I had the privilege to see, made a few years ago to an impartial body interested in educational progress, this historic feature of the University's administration was particularly admired. And, if I may so, without reproof of time-serving flattery, the present shows no departure from the past. And this, despite, perhaps, the fact—for my pride outstrips my modesty in giving expression to the pleasing recollection that no small number of the eminent men who now sit upon this stage received some part of their intellectual training at mine own imperfect hands.

In the long line of Executives of the University, from Abram Baldwin through Waddell, Church, Lipscomb, Mell, Boggs, Hill and others to our present much-loved Chancellor, no trace of disloyalty to the great purposes enunciated in the Charter can be discerned. Priest or layman, the principles of religion and morality were rigorously maintained. Differences there were, no doubt, in personal temperament, wisdom, view point or vision, but none swerved a hair's-breadth from the course directed by the inner urge, to foster love of virtue and good-order in the hearts and minds of the University's sons.

Of those upon whom has rested chief responsibility for the integrity and efficiency of the University—the scholars and educators who have filled its professorial chairs—it was my privilege to be associated for a short while with some whose connection overlapped the first period into the second—Williams Rutherford, Patrick H. Mell, Wm. LeRoy Broun, William Henry Waddell; others I knew or came to know—Joseph and John LeConte, Richard Malcolm Johnston, Charles S. Venable, Charles F. McKay, Wm. L. Jones, Dr. Henry Hull, Marcellus Stanley—able, conscientious and faithful men; known and admired of the scholarly; revered of the righteous. These were types of those who, in the earlier days, moulded the youth of the State to a love of intellectual righteousness and intellectual justness.

Of my colleagues of the last half-century; some served many years and to Death alone surrendered Duty;—Frank Lipscomb, Willcox, Morris, Campbell, Black—remembered gratefully with respect and admiration for the high quality and staunchness of their service. Some in failing health, retired from labor; some,

by stress of circumstances, felt call to other occupations; one, the wise and gentle, was called to be our chief, to rank among the great Executives. Many—some, indeed, with tenure of years scarce less than mine—happily still remain, chief elements of strength as they are chief repositories of the energies of the organism which carries the great purpose of the University. It would be indelicate, perhaps, if in their presence I should emphasize that which is known to all of us—their scholarly attainments, their high characters, their reputations in their learned specialties, their skill as educators and their devotion to the University and its interests. But I would wish to testify to all of this and to their fine sense of the nature of their calling and the gravity of their responsibilities. The dignity of the academic life does not permit of popular advertisement of its achievements. Nor are its sacrifices laid bare as plea for public sympathy. But the achievements are many and the sacrifices often great. I know how large a share of both has been the portion of my colleagues. And I know what great reward and recompense they find in knowledge that they have been worthy instruments in execution of the University's purposes and beneficent influences in the lives of so many of Georgia's sons.

Softened and made kindly as these memories of age perhaps may be, by reason of the affectionate and admiring relationship of him who speaks to those of whom he speaks, I would not wish panegyric to transcend Truth. These men—these Governors, Executives and Faculties—were human. Errors, no doubt, they committed; judgments, no doubt, were sometimes faulty; ideals not always perfect; fine aspirations not always fulfilled through lack of ability or frailties in personality; but, all this allowed, I think it may be justly said that these constituents of the University's organism have striven ably, conscientiously, unselfishly, and, in very much the larger part, successfully, to make and keep it fit to achieve the great purpose prescribed by the founders, to foster love of intellectual righteousness and intellectual justness among the youth. God has been very good to us. Not for a single day in all its history, has the University closed its doors by reason of epidemic, internal disorder or discontent. Not once has the breath of scandal touched its inmost parts. Not once has unfaithfulness to duty (whatever

other lack might be) been charged to any of its officers. Not once has suspicion even whispered that a single dollar of its revenues has been lost, or unlawfully or corruptly spent.

These structural factors of the organism—Trustees, Executives and Faculties—the constituents of its mechanism, have co-operated to evolve and foster the great Spirit of the University. The “Georgia Spirit,” in which we all exult, and of which we all are proud, while it finds exuberant expression on the side lines of the athletic field, does not find there its genesis. It is a spirit inherent to the institution, born with its birth and continuous through its life; a spirit which made bright and glorious those precious jewels of the University, the successive generations of Georgia youth who have filled its halls; a spirit of loyalty and love; loyalty founded upon respect, and affection engendered of gratitude; a spirit which should appropriately mark the relation of alumni to alma mater; of alma mater to alumni; of foster-sons to foster-mother; of foster-mother to foster-sons. I venture to doubt if any similar institution in the world today can boast a larger measure of such great possession or more unbroken course of active, persistent life.

The individuals of the great army of the alumni engage in diverse occupations and pursuits; their personal interests may sometimes conflict; they may hold differing religious faiths; may be keen partizans, perhaps, in opposing political camps; but, in loyalty and love for Alma Mater there is solidarity which rarely has been broken, which has served her mightily in times of need and has, at all times, been occasion of her pride.

The chief, peculiar factor, I think in the generation of the Georgia Spirit has been the maintenance in the University of a full measure of Academic Freedom. Without this there can be no conscientious discharge of professorial duty; no genuine attachment of the student to the institution. Liberty is to do as one ought; License is to do as one likes. The professorial duty is to seek and teach the Truth. Yet, no one knows better than the scholar how cautiously Truth must be approached, and how surely it must be ascertained before it is proclaimed. Thus reached, no one should, and no one should wish to withhold it from expression, by reason of difference of opinion, interest, prejudice, or whim. Whilst differences of opinion, somewhat

acute, sometimes arose concerning curricula and similar details, particularly during the earlier period, so far as I can discover there has been no instance in the University's history of suppression of Academic Freedom or of prostitution of liberty to license in its teachings. Academic Freedom of the student means self-government, absence of harsh and unnecessary restrictions upon thought and conduct, and cultivation of and reliance upon the individual will to think and do the right. Sometimes, perhaps, in the opinion of some, freedom of deportment on the part of the more youthful members of the community has narrowly brushed the borders of license, and, sometimes, perhaps, undue restraints have been hazarded upon their wills and conduct, but these, in the first case, have been rare, short-lived, without malice and product of the surging of adolescent blood, and, in the other, temporary and soon abandoned as unwise. Academic Freedom has been lodged and nourished in the University. May it never be curtailed.

The means adopted by the University to effect its purposes have been suited to the times. With changing environments confronting the great stream of intellectual progress; with more complex and finer adjustments of its agencies required as higher planes were reached, appropriate instruments were needed to maintain the onward and upward course.

The Humanites have always been, and still are, the chief pedagogic tools in intellectual culture. In modern times the Humanites have widened and entered into well-nigh all branches of intellectual activity. Only—as increasing complexities in environment arose—it became necessary to revise evaluations of the relative worth of the several branches. There have been, and still are, perhaps, differences of opinion concerning the relative value of the branches, whether the greater attaches to an “acquaintance with the best that has been said and thought in the world” of Matthew Arnold, or the “knowledge that is of most worth” of Herbert Spencer, and rather acrimonious contentions have been made on either side. The contenders lose sight, I think, of the fact that the pedagogic value of the Humanites is not fixed and static, to be computed among its parts in percentages. In the great stream to which I have likened intellectual progress, the attainment of greater

heights is not reached by redistribution of its energy among its graving tools; it is accomplished by additions to its total energy by quickening those called to their special service by changed environment without diminishing the power of the others needed for their appropriate tasks.

The University has, in the main, followed this safe and enlightened course. In the earlier period its curriculum embraced the Mathematics, Languages and Literatures, classic and modern; History, Philosophy, and the Natural Sciences, with emphasis upon those whose pedagogic forms were then best developed and the discipline of which was suited to the intellectual conditions at the time. At the opening of the second period the University was confronted with a greatly changed environment in intellectual progress. Particularly, during those long years when the University, with the peoples of the South, had been isolated and cut off from communication with the advancing world by stress of war, had the changes been most rapidly effected. As bearing upon the evolution of the University, the changes were mainly of two distinct characters. The patient labors of many gifted men during the earlier years of the 19th century had accumulated a vast amount of fundamental knowledge and understanding of the physical forces of the material Universe. Shortly after the middle of the century this great store was laid hold upon by two strong hands. First, Invention, which harnessed the knowledge to utility to serve the material needs and desires of men. With what dazzling results we all know, and the increasing marvels continue to this day. Second, the pedagogue, who saw in the methods of thought and exposition of the natural sciences a powerful, and, indeed, at that stage of development, perhaps a necessary instrument of intellectual culture. Who, therefore, proceeded to systematize the knowledge into pedagogic forms and demand their inclusion in the curricula of the schools? Theretofore the natural sciences in the curricula had followed largely the methods more appropriate to Letters. The pedagogue was unquestionably right, and a marvellously efficient new graving tool was added to the stream of intellectual progress, but his demand was not conceded without bitter opposition and grave dispute. In these, by reason of its isolation, the University, happily, had no part. The contest

practically had ceased when its doors reopened and it availed itself of the fruits of the conflict. The departments of natural science were enlarged, increased in number and equipped. Laboratories were added to libraries and the value of the methods of science given full recognition in the curricula. To this happy circumstance I owe my own good fortune of invitation to the University. How these great departments have grown and flourished since, and how large part they have today in the work of the University we all well know. That they have been powerful additions to the energies of the inner urge towards intellectual righteousness, no one can deny. But the error was not committed that the sciences should replace or subordinate the classics and other agencies of culture; these, too, were strengthened and expanded and their efficiency increased to meet the progress of the times.

Nor was the University unmindful of the marvellous growth of Invention and the application of knowledge to material utilities and the industrial arts. Schools of Engineering and technical Chemistry were established and, chief of all, the College of Agriculture and the Mechanic Arts, made possible by grants of public lands made by the Federal Congress during the period of the war and saved to Georgia by the activities of the authorities of the University. The intent of these new creations may be said, broadly, to have been to supplement hand-craft with hand-craft in the pursuit of intellectual righteousness and, incidentally, to subserve the interests of the individual and his consequent service to the State through ability to employ his culture in the industries being rapidly transformed by Invention. The University, indeed, some time before had recognized the suitability of such agencies to its purposes. The first adequate provision (and it was large for those days) for the teaching of the application of the natural sciences to agriculture in any college in America, was made through endowment by Dr. William Terrell, of Hancock County, in the University of Georgia, in 1854. The history of the College of Agriculture was, as many of us know, a somewhat stormy one. Through ignorance (perfectly understandable) or misconception of the intent of its creation, of its purposes and scope; of the inadequacy of its revenues to its desires; the inchoate form of appropriate ped-

agogic methods; misgivings (natural, no doubt) arose of the wisdom of its location in the University. These, and other influences led to repeated efforts to remove it to another and an independent site. Fortunately, the differences in opinion were satisfactorily adjusted, and it remains; a token that no discrimination is made in the culture of Georgia's sons, whether they be destined for industrial or professional pursuits. Greatly enlarged in equipment and resources, under a noteworthy and vigorous administration it has become a mighty and a brilliant agent in the accomplishment of the University's purposes.

The other great change in environment which confronted the University at the opening of the second period was the general adoption that had come about throughout the country of the American system of Public Schools. The University had blazed the way to State support and State control of educational institutions in America. Our Charter antedated the provisions reserving public lands for educational purposes in the Territories whence the new States of the Union were to arise. The system had now extended to the elementary and secondary schools. Under stress of peculiar conditions, in Georgia the extension had included only the simplest elementary schools. It fell to the lot of the University, therefore, not only to encourage growth of elementary schools but to give such assistance as it consistently might to bridge the chasm between the schools and the University. How successfully this was eventually accomplished is shown by the large number of secondary schools now existing, and by the establishment of a department of Secondary Education within the University itself, the influence of which has been most potent in securing a completed system of public education at public charge in the State. Meanwhile, the University made individual, sporadic efforts in this direction. It aided in the creation, and partly supported from its own funds (as it does to-day) the North Georgia College at Dahlonega. It established, of its own initiative, and partly supported from its own resources, so-called Branch Colleges in other parts of the State—Cuthbert, Thomasville, Hamilton and elsewhere. It initiated and carried to successful issue the founding of the State Normal School to which it contributed of

its property and its funds. It gave of its great influence to the establishment of the Normal and Industrial Institute for Women at Milledgeville, and, in more recent years, has striven zealously to add to the number of establishments of these characters. A distinguished and loyal son of the University was (and, happily, still is) the Father of the State School of Technology, in the organization and conduct of which it was his wish to infuse something of the purpose and spirit of his Alma Mater.

Nor was the University unmindful of its share of responsibility in the perplexing problem of the education of another race, made fellow-citizens with ourselves by fate of War, and it boldly and wisely proposed and secured the establishment of an Industrial College for Negroes, supported in part from its funds, and obtained, to act as its agent of supervision in a very difficult and delicate field, the unselfish and patriotic consent of one of the wisest, ablest and most eminent of her sons.

It may be said, and very truly, that other influences, local and general, had part in these creations. But it should not be forgotten that it was the representations made and the influence exerted by the University that secured the incorporation and maintenance in the organic law of the State—the Constitution—of the only avenue through which these valuable agencies of educational progress could legally be brought into existence.

For the most part, co-operation among these agencies was wisely effected. Recurring to the simile of the great river, it may be said that, in the course of time, some proved unsuited to their tasks and, like the quiescent pools, laid down their implements and died. Some few, perhaps, like the straggling rills, “strayed revellers from authority,” have ventured upon independent channels of endeavor, but, in the main, progress has been made toward a harmonious and completed system of public education. In these memories of age hearsay has no part; I speak only of that I know; were time and occasion appropriate I could recite many interesting incidents connected with and confirmatory of these activities of the University.

Nor were these activities confined to the formal schools alone. They were offered and employed in numerous other fields of intellectual endeavor. I recall that when our laboratories were

established they were given over in part to some measure of industrial research particularly for the benefit of our great industry, agriculture. I remember that, within three months of my coming to the University, I was sent out among the people of the State to aid in making clear the nature, value and proper use of a strange new factor in their farming practice, commercial fertilizers, which were a mighty, perhaps a Providential contributor to the rehabilitation of the South. Perfected in production during the years of the Civil War, at its close they were offered in a great flood to an impoverished and promising South to offset, by their certainty in productiveness the uncertainties of a changed system of labor from slave to free. This unfamiliar factor offered large opportunity to fraud and unintelligent use. The University gave freely, not only technical explanations but, for some years, actual laboratory inspection to guard against fraud until a distinct State agency for the purpose should be provided. The statute establishing the State Department of Agriculture, charged with this matter and certain educational functions pertaining to our great industry was written in the offices of the University and introduced and guided to enactment by an alumnus of the University representing Clarke County in the General Assembly. Subsequently, the Act having related purposes, establishing the State Geological Survey, had a similar origin and history. The activities of the University, beyond the duties prescribed within its walls, during this later period have been too numerous for adequate recital. It has fairly throbbed with living energies and its services to the intellectual life of the State are immeasurable. For years organized courses of University Extension lectures were given by its professors in many of the cities, towns and rural districts of the State. Demands were made and freely and gladly met for scholarly and helpful service in educational and civic enterprises within the State and beyond its borders; members of the Faculty of the University have served—and served ably and unselfishly—upon great and important Commissions of the State, involving adjustment of labor disputes, suggestions of wise methods of taxation, the planning and construction of the public highways, and have frequently represented the State in national conferences deal-

ing with matters pertaining to its welfare. Truly, these 50 years have known many busy days for most of us.

Meanwhile, the material resources of the University, during this second period, grew apace. The number of students rapidly increased; legislative support, if not yet adequate, was increasingly liberal. The alumni brought generous gifts to add largely to the holdings of lands and buildings. Individual alumni and other friends made generous provisions for numerous perpetual scholarships. Notably, a distinguished Georgian, not of the alumni, and resident in a distant State, manifested his loyalty to Georgia and his confidence in its University, by splendidly munificent gifts, adding largely to its material efficiency, not only, but to its spiritual efficiency as well. It does not need that the beautiful building which he generously gave to house the Library should bear his name to endear it in perpetuity to the sons of the University and the people of his native State. His generosity and his wise counsels have been potent factors in the evolution of the University.

So, as an outline—and I fear it has been wearisome, but the magnitude scarce permits of greater brevity—of the evolution of the University. What of its achievements of the main purpose for which it was founded? The record of the alumni will show that rarely has a son of the University been other than a good citizen, a valuable and useful member of his community; competent to achieve success in whatsoever vocation or profession he might be engaged; qualified to appreciate and enjoy the higher life of the spirit that comes of intellectual culture; a potent influence and promoter in all measures looking to the intellectual or spiritual betterment of his fellowmen. The culture of the University has been basis of many useful and brilliant lives. The records of the State will show that of the men who have rendered signal service to the Commonwealth; who, through all its history have made manifest the greatness of Georgia among her sister States, a great multitude were those who claimed this old University as their foster-mother. I named a few of them of the earlier period a moment since; the lengthy roll of the later period is familiar to us all.

But, in all evolutionary processes there comes crises when severe tests apply and dramatic manifestation is made of the

fitness or unfitness of the agencies engaged. Such a crisis came at the close of the first period of the University's history to which I have referred. Georgia was called to defend her rights and liberties upon the field of battle. I need not relate with what prompt alacrity the sons of the University responded to the call, even to complete depletion of its halls of youth scarce old enough to serve. Nor of the valor they displayed, the feats they performed, the distinctions they achieved, the sacrifices they made, for many of them, alas, even unto death. This is familiar history to us all, frequently recalled on days of commemoration. The University had trained her sons to serviceable patriotism in this time of need. But, in this great service the men of the University bore but a share—a notable and brilliant share indeed—beside multitudes of their brave and gallant fellow-countrymen. Real crisis came; crucial test was actually applied after the conflict of arms had ceased. Georgia lay prostrate; desolated; ruined; wrecked—in far larger measure than those pathetic war-swept fields of France today. For, not only had she suffered relatively greater loss, human and material, but her political organization was destroyed, her social and economic systems disrupted; those recently her foes in occupancy of her legislative halls, her courts and lands; with no hand beyond her borders offered or competent to succor or to save; and, confronted, besides, with a racial problem the like of which the world had never seen before and to the solution of which the experience of the world offered no guide. Wearied and disheartened, she might have become as the quiescent pool, thrown down her broken implements to stagnate as a vassal Province where once had been a proud and sovereign State. If resurrection were to come, physical bravery which had been displayed upon a hundred battlefields, would not suffice. With wisdom, moral courage, intellectual righteousness and intellectual justness, a miracle, perchance, might be achieved. We all know that the miracle, with its subsequent marvellous results, was achieved, to the astonishment of a still-admiring world. In this reconstruction and restoration, a greater service to the State than all the triumphs of all the battlefields, more difficult than all the plannings of campaigns, I do not hesitate to assert and I think the records will confirm, the men of the

University bore chief part. Not only among the blazoned leaders whose names are recorded on the page of history, but, everywhere, out among the people, wherever a University man was found, there was found a wise counsellor, an adviser, oftentimes unpretentious; a resolute promoter and an energetic participant in all the labors that made for prosperity and peace. I *know*, for, for a portion of those earlier years, and many of the subsequent, I was *there*, sent out, as I have said, by the University to give such technical assistance as we might, and I know what large numbers of University men I found to be chief leaders in their several communities in this great work of rehabilitation of their State. They had not been trained specifically to the tasks to which their hands were set, but truly, the University in this period, had fostered serviceably, against this time of dire disaster, a love of virtue and good order, of intellectual righteousness and intellectual justness in her sons.

And now a second period has closed; and in strikingly similar fashion to the first. Not Georgia alone, but the whole nation had been called to War in defence of its liberties and rights. Our great Service Flag, with its myriad stars—unhappily, many of them golden—proves that in bravery, patriotism, readiness for service and willing acknowledgment of duty, the University's sons of these present days are, in no semblance of particular, inferior to those of 50 years ago. Of their high courage, great achievements and merited distinctions we are all supremely proud and for their sacrifices we are profoundly, yet sorrowfully, grateful. The time will never come in the history of the University, the State or Nation when they shall not have fit commemoration.

And now, the crisis of the aftermath! Happily, our immediate calamities are far less great than those of 50 years ago. The University did not close its doors, although how narrowly it escaped it some few of us may know, through devotion of its energies to service appropriate to the hour. Our fields and homes are not laid desolate; our political and social systems were not disrupted. Temporary economic disturbances there are, indeed, but our power to adjust them, with some small patience, is not impaired. Mercifully, our loss, in manhood has been relatively slight. But beyond our borders it is not so.

Participants in a World War, we view, outside ourselves, a changed and stricken world. Whether we will or no; aside from sentiments of charity, pity or humanity, our interests and destiny will require that we shall be partakers in the reconstruction. Participants in a World War, we must inevitably be participants in a world rehabilitation. Not that we shall fare forth again as crusaders to the battle, but as a strong, wise and able member of a community which we have entered of the nations and the peoples of the world. It is not so much a *restoration* of material prosperity; that will come of itself in due season. It is not so much a question of consoling sympathy; new generations will arise to replace the lost. It is not so much a reconstruction of political devices; each nation is sovereign in that respect. But many thoughtful men have seen, and clearly seen, I think, in its broadest aspects, the real nature of the crisis. It is one of the great cataclysms in the Evolution of Humanity; marking a point of new departure, perchance in progress toward a civilization even higher than our own. The world has been surfeited of Inventions, marvelous as they are and others, perhaps may be, which contribute to the convenience, comfort and physical pleasures of men—and, unhappily, may also be made to contribute to their miseries. They will become common-places and be accepted (as often before in the world's history) as means and not ends in the true life of man. Science is becoming restless at the glamour of these devices, made possible mainly by the discoveries of 50 years ago, and now asks leave to prosecute research for further knowledge and better understanding of the great Universe in which we live, that the thoughts of men be widened with the process of the suns. The world has become overburdened with production, made possible by these inventions, and now finds economic distribution of products more essential than increase. Statecraft has exhausted its philosophy and Democracy has been accepted as framework of political systems which now need only to be made safe and sane. The stirrings of the peoples; the distress of nations would seem to indicate that the world now demands that the benefits of these inventions, products and political systems shall be more equitably enjoyed by men, and the strife for inequitable possession (of which that which we

call War is but an exaggerated incident) shall cease. Inventions and production furnish now and, with their growth will increasingly furnish, adequate provision for the sustenance and material comfort of the world. Increasing numbers of the people have come to know that these are not the whole of life and to a dim consciousness that it is not just that the whole lives of multitudes should be devoted to securing them. Beauty is more precious than riches; the life of the spirit more happy than the life of the body. The onward and upward progress of Humanity has taught increasing numbers this. They yearn for it, and the Spirit of the Times, the Welt Geist, Public Opinion, or whatever it may be called, indicate that they are now disposed to demand it if peace is to endure and so much of civilization as man has achieved be saved. This shall be the flowering of the Democracy which shall be safe and sane. For there is great danger, else, that the great stream may be shattered into straggling rills, to plunge downward to destruction and extinction. Political diplomacy may be needed to bring some measure of order out of present chaos, which is indeed acute, and will tax its skill, but it cannot establish the permanent peace of satisfaction. Revolutionary theories will not point the way to its accomplishment; militant Socialism will not secure it; Communism—which mistakes equality for equity—will not serve its ends. Trade unions and capitalistic organizations, even if well-intended, are but crude and blundering instruments, in opposing hostile camps, disclosing, in ex parte fashion, somewhat of the facts of the situation but holding no promise of acceptable solution.

Religion and Morality are of the Eternal. I do not think religion and morality among us suffered permanently from the experiences of our Civil War. Infractions and deviations, no doubt, there were in the brief period of depression and unrest. And, after, perhaps, superficial changes in habit, social custom, conduct, of a younger generation caused grave misgivings to the elders. On the contrary, I think the religious and moral tone of the community was strengthened by the efforts needed for peace and reconstruction. I do not think religion and morality will suffer permanently from the experiences of the late great War. Temporary aberrations, no doubt, there are

and will be during the unsettled period that is now upon us. Superficial changes in habit, social customs, conduct of the younger generation may, perhaps, cause not only misgivings but actual shock to the present elders—who, themselves, were once the younger generation. But, again I think, that by reason of the trials and sufferings of the conflict and the efforts needed in the aftermath, true religion and genuine morality will be more potent in the years to come than ever before in the world's history. And if, perchance, in the golden hearts of this younger generation—the boys and girls of Georgia—there should be some faint taint of dross, I am sure they will have wish and courage to cast it forth. Religion and morality are essential to any phase of human progress. But religion and morality alone (however we might wish it otherwise) do not control the conduct of men. Intellectual righteousness; intellectual justness; right-thinking; right judgments, are essential to supplement, perhaps even to direct the promptings of religion and morality. These, in large measure, will be required to meet the crisis of the aftermath. And, doubtless, the Collective Individualism (if I may coin a phrase) of those possessing these great qualities may be found most potent in their exercise. Surely, America, from her opulence, her freedom from large material hurt by the great conflict; her ideals of human brotherhood; her boasted claim of equality before the law of all her peoples, will contribute largely to the endeavors of the coming years. And how lively is the hope that the glorious young spirits—for they are all young to me, whether of 50 years ago or of today—who have passed from these halls during the second period of the University's history shall prove to be true sons of their foster-mother, cultured by her purpose quickened by her spirit and qualified to be worthy participants in the task.

And, of the future of the University; of the further contributions she shall make, year after year, of fresh young spirits to take part in this mighty work. Never before has she, in essentials, been relatively so well equipped to fit her sons for service. And to her sons has been added a precious host of daughters to take place beside their brothers in her halls. The number of those who enjoy her tutelage has grown from scarce a hundred to the thousands. Her departments have been extended

and enlarged; the Social Sciences have been added to the group; departments of Education, Commerce, Pharmacy have been established; a great and worthy School of Medicine, directed by one of her famous sons, has joined its energies to hers; the School of Law has been greatly enlarged; Summer sessions are thronged with increasing numbers; the foundations of a Graduate School have been laid, and there is promise that larger opportunity for efforts in productive scholarship may soon be offered. Her blessed children, as grateful memorial to their brothers who gave their lives in their country's cause, have recently brought loving and lavish tribute of their means to lay at the feet of the old Mother, that she may, at least, be respectably clothed in the face of the world. By her history she has demonstrated the integrity and constancy of her purpose. By the deeds of her sons she has proven her worth. And none may gainsay that she commands the confidence and respect of those for whom she exists, the people of this great Commonwealth. No impious arm will ever dare be raised to strike her down; no true Georgian, jealous of his people's good, will wish or permit that she shall suffer hurt.

The University is not now, and never has been rich; in buildings, appliances, equipment; in libraries, laboratories or Faculties. Indeed her poverty, measured by legitimate needs in these respects, is woeful. Her great wealth has lain in her Spirit which has never yet been daunted, and in her purpose, from which she, never yet has swerved. She has but chafed that material lack diminishes her full service. The University is not rich, nor is she cormorant, demanding more than needful for sustenance and strengthening of her spirit. She is of the people and for the people. She has shared with them in their adversity; she may confidently expect to share with them in their prosperity. And, surely, by wise counsels individual prosperity may be brought to contribute equitably to public good.

Brilliant, indeed, with fair buds of promise is the garland of Hope that crowns and adorns these memories of age. And Hope is the mainspring of Faith!

May I tax your patience by one further word? Indeed, I cannot refrain; I should be ungracious if I did. Of myself

in these memories of age. Scarce more than a half-century ago I stood where these young graduates of today now stand—before the just-opening doors to the field of manhood's deeds and duties. Beside me stood the friends and comrades of my youth, my fellow students who had shared with me the training of a great and famous school. Our preparation, opportunities and ambitions were much the same. Our paths were free to choose. Some entered upon those which led to great material wealth. Some achieved high distinction in professions whose leaders command the admiring attention of the multitude. Some rose to power in the councils of their States and Nation. All rendered honorable service to their fellow-men; many reaped rich rewards. Wealth, popular distinction or political power they achieved. Many have told me of their experiences and of others I have learned. Of the burdens which their lives entailed, so heavy, indeed, for the large majority that, with them, alas, they have lain down and died; of true happiness incommensurate with great wealth; of lack of solid and enduring satisfaction from the multitude's applause; of the shattering of ideals, the ingritudes and jealousies, the myriad petty obstacles that chafed the spirit and diminished the power to render fully the high service they wished and were competent to give in public life. In these memories of age I contrast these lives with mine. Service, I, too, have striven to render—none knows so well as I how far short of ideal will has been performance—but Service, such as it has been, in the field of all most necessary to welfare of State and Nation—the education of the youth; the preservation of the integrity of the generations. A service which neither seeks nor finds reward of material riches or the things which these will buy; of popular acclaim, of political power. A service which seeks and finds reward in its own accomplishments which, if worthy, none dare decry, and yielding more of happiness and satisfaction than wealth, applause or power. And I remember gratefully how mercifully blessed my personal life has been in the performance of this service. To have had the generous approbation, the affectionate fellowship, the bright companionship of two generations of Georgia's sons and to be graciously assured, as I have been, that of both I still retain the affection and regard; as ancillary to service

to have had opportunity for intellectual labor in a chosen field of Science, with keen enjoyment and some small fruit of self gratulation; and to have been permitted, through this great length of years, despite unworthiness, despite occasional temptation to other service promising more glittering rewards, to be so affiliated and imbued with the great spirit of this venerable institution that I might say of it, with gratitude and joy—"Whither thou goest I shall go; and where thou lodgest I shall lodge; thy people shall be my people and thy God my God." And when to all this has been added the unfailing courtesies and consideration of those whose duty it has been to govern and direct the University; the inspiring companionship of scholars and learned men; the affectionate and consoling sympathy in all my sorrows and pleasure in all my joys of my colleagues, and of the people—and there are none such elsewhere—of this wonderful and beautiful little city in which the University is placed, and a host besides, among the people of this great State, my heart is filled with gratitude which I am utterly unable to express.

Recalling all this, in these memories of age, truly I can understand and gratefully I can echo the great poet's song, that "Better"—rarely better, indeed, for me have been—these "Fifty years of Europe, than a," possible, "cycle of Cathay."

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